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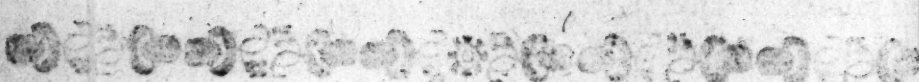
THE
HISTORY
OF THE
English COLLEGE
AT
DOWAY, &c.



Price Six Pence.



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DOWAY,

From its First Foundation in 1568,
To the Present Time.

AS ALSO

A particular Description of the College, Gardens, &c. An Account of the Presidents or Heads, from the First President to the Arch-Priest, and afterwards to the First Bishop. Of the Vice-President, Procurator, Prefects, and other Inferior Officers. Their Manner of Education. The Interruptions given them by the Jesuits. Their Controversies in Religious Matters, some of which nearly concern the People of *England*.

Collected from Original Manuscripts, Letters, and unquestionable Informations upon the Place.

By R. C. Chaplain to an *English* Regiment, that march'd in upon its surrendring to the Allies.

L O N D O N, Printed for Bernard Lintott, between the Two Temple Gates in Fleetstreet; and Sold by A. Baldwin in Warwick lane, near the Oxford-Arms. 1713.

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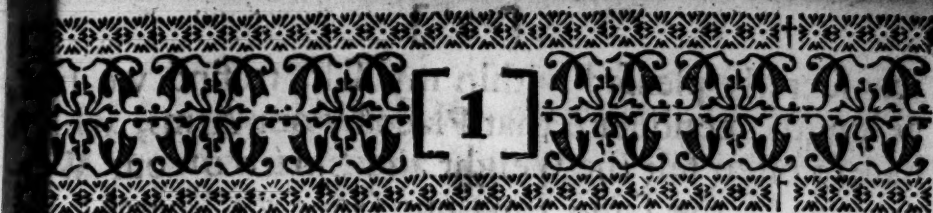
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Collected from Original Manuscripts, Letters, and unquestionable Testimonies upon the Place.

By R. C. Chaplain to an English Regiment, that marched in upon its Landing to the Allies.

LONDON, Printed for Bernard Lintot, between the Two Temple Gates in Fleetstreet; and sold by A. B. at his new in Warwick Lane, near the Oxford-Street. 1715.



THE
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IT often happens, that what a Person takes in hand only to entertain his own private Curiosity, is afterwards made publick, either by the Importunity of a Friend, or (what more frequently happens) by the Vanity of the Author, who conceits his Observations will be both useful and taking. I do not pretend to exempt my self from this common Frailty of Mankind, upon this present Occasion. As Providence conducted me to be a Spectator of that Noble Siege, so my Curiosity drew me on, when we enter'd the Town, to be something inquisitive about the Affairs of our Country-men, who, for about a Century and a half, have regarded that University as the chief Nursery of their Learned Men. I could not forbear making a few modest Reflections, and

was secretly pleased within my self, to find we had at length, conquer'd that Place by our Arms, which had so often felt the Weight and Smart of our Writings. At the same time our Generals liberal Carriage gave me no less Content, when I saw him lay a-side the Terrors of War, in regard of his Learned Country-men, and give them a safe Conduct to the City of *Lisfe*, to avoid the dangerous Accidents which attend a Siege. I flatter my self, the Account I shall give will bring a double Satisfaction to the Reader, so as to recompence his Curiosity with the Newness of the Subject, and inform his Judgment in Matters not altogether useless. I make the same Apology for the Reader which I do for my self; for it was those two Motives which induc'd me to apply my self with an uncommon Diligence to be inform'd of the Particulars I now make publick. I do purpose-ly abstain from every thing that looks like Contention between Church and Church; for tho' I may perhaps be cast upon several disputable Points in the Course of my Story, yet, as I only design a bare Narration, so I shall leave other Matters to other Persons. I also have endeavour'd neither to be tart nor scurrilous, in my Expressions, tho' sometimes Circumstances might seem to dispence with a little ill Nature. The Law knows best what Construction to put upon their foreign Education. For my part, I cannot forbear returning Civility where I found it; and I shall look upon my self to have made a very bad Use of the Privileges they allow'd me when I visited the College, if I said any thing disrespectful, or divulg'd what might turn to their Prejudice. One thing, I hope, they will excuse me for, that I have publish'd this Account without their Knowledge and Consent. As to the Truth of the Fact, I shall stand to their Verdict: I am but the Scribe, they the Authors.

TIS not my Business, at present, to give an Account either of the Town or University of *Doway*; for this I suppose, either has been done or may be done, by those who are better prepar'd for such a Task. I shall content my self with what has a Relation only to the *English College*. For this Undertaking engross'd all that small space of Time during which my Circumstances permitted me to remain there.

The College, as to the Building, is very mean, and low, (excepting the Refectory, or Room where they dine, which is a large cheerful Structure) but this Defect is abundantly recompens'd with other Conveniencies of Chambers and Offices for Servants, with a large Extent of Ground, employ'd in Gardens, of which there are four in Number. A private one for the President's Use, a common one for the Scholars, another for the Students in Divinity and Masters, a fourth for the Use of the Kitchen. The Church is but small, proportion'd to the rest of the College; it is dedicated to *Thomas Beckett*, whom the Papists number amongst their Saints, as having lost his Life in Defence of the Immunities of the Church. It is beautified with a fine Organ; and (as I was inform'd) not many Years ago, they did not want several very able Musicians; but of late, they have very much laid that Study a-side, upon pretence that it call'd the Scholars from applying themselves to things of greater Moment. The Church is not unprovided with Relicks of Saints, (as they esteem 'em) whereof there are two most remarkable, *Thomas Beckett's* Hair Shirt, and *Charles Borromæus*, the Archbishop of *Milan's* Cardinal's Cap, which, upon more solemn Days, are placed upon the Altar in Silver Cases. The College has two Libraries, one for the Students in Divinity, the other is chiefly made up of *Classick* Authors. I was amaz'd to see such a Number of Books of Controversy about Religion, chiefly publish'd by Mem-

bers of this College, which shews how indefatigable their Ancestors were in endeavouring to make up the Breaches of *Henry VIII.* and stemming the Tide of the Reformation. But what I mostly admir'd was that the greatest part of these Works were printed when the Authors labour'd under the very Extremity of Poverty ; and yet Money was never wanting to carry on the Press : But now of late they have found another Use both for their Money and Learning, than to scatter 'em in the Way of Contention. I will not say they have lost their primitive Zeal.

Every Scholar (excepting they are very young) has a private Chamber to himself, notwithstanding which several Prefects and Superiors have an arbitrary Access to, by means of a common Key. There is a very decent Infirmary for the Sick, at some Distance from the College, with a Prefect and Servants to attend 'em, a Physician and an Apothecary. I had not the Opportunity to be an Eye-witness to the Order of their Studies, and the Oeconomy of the House ; the Siege having driven away most of the Masters and Scholars, and interrupted the usual Course ; but by the Relation I had from 'em. Their Way of living appear'd very edifying, and the Order of their Schools very methodical. I have frequently heard some in our Universities repine at their Happiness in this Respect, and earnestly wish something of that Regularity might be establish'd amongst us. They don't run headlong upon their Studies. The Progress they make is slow and gradual, and by consequence must be solid. They are obliged to hear nine different Masters before they can compleat their Studies. Five Masters are allotted for what they call Humanity ; two for Philosophy, and two for Theology. What we call the Accidence they call Figures, which they divide into two Years, one for the lower, the second for the higher, the third for Grammar, the fourth for Syntax, the fifth for Poetry,

try, the sixth for Rhetorick, which with two Years Philosophy, and four Years Theology, make up twelve Years.

They have different Rooms for their Schools, which they every Year remove into, according as they advance in their Studies. They have daily, monthly, and yearly Exercises, or Experiments of Learning, both private and publick, which provokes the Scholars with a laudable Emulation to run with Courage thro' the tedious Paths of Learning. They are oblig'd to about an Hour's Devotion every Morning, and every Day is in like Manner finish'd by publick Prayer; and, as I take it, their Hours of rising and going to Bed, are five and nine. This College entertains no Foreigners, yet there are a Mixture of *English* in it; some design'd for the Church, other Persons of Figure and plentiful Fortunes in their Country, some of mean Parentage, others of the prime Nobility: And yet the Discipline of the College runs so, that there is not the least Distinction observable either in Dress, Diet, or Apartment. If there is any Preference, or Partiality, 'tis only when a singular Progress in their Studies recommends 'em. The House is govern'd by a President, who is constantly named by the *Pope*. He enjoys his Place for Life, and his Power is arbitrary in punishing or rewarding, tho' he governs according to the standing Rules of the College, and seldom acts in matters of Moment without the Advice of a Counsel of Seniors. The next in Dignity was the Vice-president, a Procurator, a General Prefect, a Prefect of the Infirmary, a Prefect of the Wardrobe, a Prefect of the Kitchen, and (as I said before) nine Masters. All these Offices depend entirely upon the President. Besides, they have a Gardener, Cook, Brewer, Baker, Taylor, &c. all within the Precincts of the College, and maintain'd by yearly Salaries. Their Dress is uniform, Black Cossacks, Sur-

trouts

rons plated upon the Shoulders, and Collar-bands. They eat thrice a Day. Their Breakfast is Bread and Butter; at Dinner they have half a Pound of Meat; at Supper the same, with double the Quantity upon Sundays and Holidays. Their Bread and Beer is of the best sort, and of this they may have at Discretion.

After I had taken a full View of their College, they took care to caution me not to frame an Idea of it according to the outward Appearance it made, but rather to reflect upon so many bright Men it had sent abroad, who were an everlasting Ornament to that mean Structure. This gave 'em an Opportunity to mention several Persons of Learning, who were indebted to it for their Education. They number Eleven Presidents, from the first Foundation of the College, which was in the Year 1568. 1. Dr. *Alan*, Cardinal. 2. Dr. *Barret*. 3. Dr. *Worthington*. 4. Dr. *Kellison*. 5. Mr. *Muskett*. 6. Dr. *Hyde*. 7. Dr. *Leyburn*. 8. Bishop *Leyburn*. 9. Dr. *Gage*. 10. Bishop *Smith*. 11. Dr. *Paston*, who is President of the College at this time. To these they join'd a large Catalogue of eminent Writers, whose Works had been made publick to all Europe, and proclaim'd the Glory of the House, from whence they deriv'd their Learning. These following are what occur to my Memory; Dr. *Harding*, Dr. *Stapleton*, Dr. *Sanders*, Dr. *Reynolds*, Dr. *Gifford* Arch-bishop of *Rheims*, Dr. *Bristow*, Dr. *Lewis* Bishop in *Italy*, Dr. *Stratford*, Dr. *Champney*, Dr. *Holden*, Dr. *Reyner*, Mr. *White* or *Blackloe*, Dr. *Elliot*, Dr. *Bishop*, a Bishop, Dr. *Bagshaw*, Dr. *Pitts*, Mr. *Bryerley*, Dr. *Weston*, Dr. *Gregory Martin*, Mr. *Carr*, Father *Champion*, afterwards a Jesuit, Mr. *Drury*, Father *John Warner*, afterwards a Jesuit. At the Heels of these was to be seen the Names of 145 Popish Priests, all educated in this College, who since its first Foundation, had suffer'd in several Parts of *England*, for taking Orders according

ling to the Rites of the Church of *Rome*. It was not my Business at that time to enter into a Dispute concerning these Persons Sufferings. I was satisfy'd with the Reasons given by superior Powers upon that Matter. Besides, I did not think it Manners to call those Rebels, who were presented to me as Saints, and Martyrs, and whom they make Account of as the greatest Glory of their College. So I disturb'd not their Devotions, but left 'em in a quiet Possession of their own Opinion.

I find that this College of *Doway* is esteem'd very much upon account of its being the Mother-College, from whence all the rest of the *English* Communities took their Rise. About ten Years after its first Establishment, Cardinal *Alan* sent a Number of Scholars, with Masters and Superiors to lay the foundation of the *Roman* College. It was near twenty Years after, that Father *Parsons* employed part of the Collections for *Doway* College, to lay the Ground-Work of the College at *St. Omers*; and much about the same time, one Mr. *Mabun*, a Clergy-man, join'd with a Lay-Brother of *Westminster-Abbey*, and took upon him to set a foot the Old *English* Congregation of Benedictine Monks. About the Beginning of the Civil Wars of *England*, a Colony of Masters and Scholars were sent to *Lisbon*, and gave the first Rise to that House. Not long after this, Mr. *Jennings* also, one of *Doway* College, erected the Monastery of *English* Friars in the Town of *Doway*. And lastly, about forty Years ago, the Seminary of *St. Gregory's* in *Paris*, was furnish'd with Persons from this College; and it does still continually supply it with her choicest Wits to take their Degrees at *Sorbon*.

By this Account one may easily trace out the Spring of Popery, and find by what Means this College of *Doway* has been industrious in preserving the Relicks ever since the Substance was banished from amongst

us. But to come closer to our History, and touch a little more upon the Politicks of this College, I will observe 'em from their first Rise. In the Beginning of Queen *Elizabeth's* Reign, when the Bishopricks and Parishes were clear'd from Popish Incumbents, and the Nation was cured of that Hectick it labour'd under during Queen *Mary's* Reign, the Flower of both Universities fled into remote Countries, and settled in several Cities, especially of the *Belgick* Provinces, that they might be nearer at hand, to observe the Motions of their Country, in case an Opportunity should be offer'd to settle Religion upon the antient footing. Several learned Books were publish'd on both sides the Water. *Harding* and *Jewel*, *Whitaker* and *Stapleton*, *Sanders* and *Nowel*, hotly engaged each other with all the Skill, and Eloquence that Men seem'd capable of. The Papists were angry, and fought both with Resolution and Passion, being lately dispossest of very considerable Benefices. We also defended our selves in earnest, both Parties cry Victory, neither will be silent. Dr. *Alan*, all this time was not a bare Spectator, but acted his Part, as several of his Workstestify. His Head was employ'd no less than his Pen. He began to reflect with himself, that scatter'd Troops are expos'd to a great deal of Danger, and seldom so formidable to an Enemy, as when collected into one Body. Hence he had form'd a Design unto himself, to gather his disperst Brethren under one Roof, that they might attack their Enemies with joint Forces. He also observed that Queen *Mary's* Priests were daily dropping off, and if no Care was taken to send a Supply in a few Years, their Interest would dwindle away to nothing. So that if a Method could be found out to send over young Priests, it would effectually preserve the Remains of their Religion. Dr. *Alan's* Scheme was approv'd of by all his Brethren, and accordingly in the Year 1568, being the Tenth
of

Queen *Elizabeth*'s Reign, a House was purchased at *Doway* at a joint Charge, and immediately they began to live in common, and in a few Years their Number encreased to near 200 Persons, who applied themselves with the utmost Diligence, to write Books, instruct Youth, and perform other Duties proper to that Way of Living. Now there were several Ways of supporting this Body of Men; for besides their own Mites, which they threw into the common Stock, Collections were constantly made in *England*, towards their Maintenance: The King of *Spain*, likewise, was pleas'd to allow 'em a Pension upon their first Beginning; and the *Pope*, to this Day, constantly pays 'em a small yearly Salary.

In a few Years time, Dr. *Alan* sent over several of his young seminary Priests into *England*: They were receiv'd at first by the Popish Laity, with extraordinary Marks of Civility, as also by Queen *Mary*'s Priests, who were usually call'd old Priests, by way of Distinction from the young seminary Priests. But in a little time a great Contest arose betwixt the old Pastors and the new ones. Queen *Mary*'s Priests permitted very large Condescensions to the Laity, who were suffer'd to frequent our Churches, some set times, or at least once a Year, and this to avoid certain Penalties inflicted by the Law for Recusancy. The Seminary Priests oppos'd this as an Abuse, and look'd upon such a Condescension as highly scandalous, and not becoming that Sincerity which ought to accompany the true Worship of God; Occasional Conformity being the worst kind of Hypocrisy. This Affair occasion'd several warm Debates between the two Parties; and both sides publish'd their Thoughts in Writing upon this Subject; till at length they agreed, (the Church-Papists and the Recusants) that an Agent should be dispatch'd to the Council of *Trent*, at that time sitting, and the Controversy to be ended by their Determination. Accordingly, the Council
C deputed

deputed a Number of Divines to examine the Fact. In Conclusion, an Answer was return'd by the Council, that no such Communion could be allow'd of. Ever since, the Papiſts in *England* practiſe not this Occaſional Communion, but look upon a perſonal Appearance as a diſtinctive Sign, as it really is, by the Laws of our Nation.

As yet the Jeſuits were not known in our Iſland; for tho' ſeveral *Engliſhmen* had enter'd into that Society, yet they were not form'd into a Provincial Body, but ſcatter'd into ſeveral Parts of *Europe*. I was very ſolicitous to know ſomething of the Hiſtory of this People, who ſince have made ſuch a Buſtle amongſt us; but the Sequel of *Doway* College Hiſtory abundantly ſatiſfied my Curioſity in that Reſpect; for you will find that the *Jeſuits* kept that College, and all the Clergy, in as full Employment to maintain themſelves againſt their encroaching Politicks, as our Divines gave 'em Diverſion to maintain the Tenets of their Religion. The firſt two Jeſuits of Note, who appear'd in *England*, were *Parſons* and *Campion*; the firſt a Politician, the other a Divine. When *Parſons* firſt made his Appearance, he took Care to viſit the Nobility and Gentry, whom he eaſily talk'd into an Opinion of his new Order. The Clergy, in like manner, both old and new, gaz'd upon theſe Apoſtles with Admiration. They took 'em into their Aſſemblies as Brethren, and Labourers in the ſame Vineyard. *Parſons* had all his Eye-teeth, and fail'd not to make a Hand of all theſe Civilities; for he ſo manag'd his Buſineſs, as to become Banker to *Doway* College, ſo that the Collections were continually to paſs through his Hands. This Management afterwards proved very fatal to the Clergy; for *Parſons* having a long time been hatching a Deſign to erect a College for his own Body, and finding his Exchequer pretty full, he applied part of the Collections, deſign'd for *Doway* College, towards founding a College

In Council at St. Omers. For, like an expert Casuist, he
 Ever deem'd it no Alienation of the Fund, since both
 Colleges were erected for the same End. However,
 Doway soon felt the want of its old Stewards; for one
 half of the Scholars were obliged to seek new Quar-
 ters, their Maintenance dropping short at St. Omers.
 The Town of Doway belong'd to the King of
 Spain; but some private Enemies to the English Col-
 lege made the Governor believe, and by his Means
 the King of Spain, that the Garrison kept a Corre-
 spondence with the French, and reveal'd the Posture
 of the Town to the Enemy. This Report (perhaps
 groundless in it self) was credited, and the President,
 the Masters and Scholars, upon a very short Warn-
 ing, were obliged to leave the Town, and entirely
 quit the Spanish Dominions. Rheims was the Place
 pitch'd upon to retire unto; this City was judg'd a
 very proper Place, both upon Account of its being
 a University, as also because our Country-men had
 a kind Invitation from the Arch-bishop, the Cardi-
 nal Guise, a great Patron of learned Men. In this
 City they remain'd about 15 Years, and then remo-
 ved to Doway, the Place of their first Establishment.
 By this I corrected a Mistake I had always labour'd
 under, in taking the Colleges of Doway and Rheims
 for two different Colleges, whereas it appears to be
 the same Body of Men, only removed from one
 Place to another.

Dr. Alan's Fame was every Day more and more
 spread beyond the Alps: His Zeal for the Pope's
 Cause had rendred his Petitions very accepta-
 ble at that Court, as his Learning had recommended
 him all over Europe. He improves his Interest to that
 Degree at Rome, as to obtain a considerable Fund
 for erecting a College for the English in that City,
 and immediately sent up Masters and Scholars, to
 people it from Rheims and Doway. In a few Years it
 grew into a very compleat College, both for Num-

ber and Men of Erudition. Whilst Dr. *Alan* managed the Concerns of these Colleges, all things went well: His Authority and Experience in managing Youth, besides a singular Gift and Turn of Temper, remov'd all Obstacles that arose to hinder the Peace of those Communities; but no sooner was he honoured with the Purple, and call'd to receive his Cap, and upon this Account oblig'd to relinquish the immediate Care of his College, but Faction enter'd, and things appear'd with a quite different Aspect. Doctor *Barret*, his Successor, was what we call a very honest Man; but not shining sufficiently with those Qualifications which are requir'd to govern a College, where Persons of different Ages, Humours and Interests, are to be artfully manag'd: Besides as he did not understand nicely the Interest of his Family, so he was incapable to defend it against the Attempts of those who design'd things contrary to its Establishment, and his easy condescending Temper made but way for Oppression from such as were inclinable to invade their Neighbour's Right. The *Roman* College labour'd under much worse Circumstances for a National Quarrel unfortunately happening amongst them, it brought in a Stranger to enslave both Parties. This College was in a Manner equally divided betwixt *English* and *Welsh* Scholars, and at the same time the President being a *Welshman*, it encouraged the ancient *Britains* to be obstinate upon all the accidental Disputes which happen'd betwixt 'em. National Preferences were objected by the *English* against the *Welsh* President. These Animosities, at length, grew to such a head, that from private domestick Murmurs they pass'd to open Complaints. The Pope is inform'd, and about 30 Scholars either were dismiss'd, or refused to obey the Discipline of the College. Father *Parsons* was privately address'd to by the Malecontents. They were reprimanded so as to find some Fault in the President's Conduct.

Peace

Peace was at length clapt up ; yet upon Condition that for the future, a Jesuit should be Superiour of the College. And thus by a Trick, not only a large Revenue, but the bringing up of their own Youth, has been ever since deny'd to the Clergy. This Accident put me in mind of that remarkable Revolution mention'd in our Chronicles, when the *Britains* call'd in the *Saxons* to assist 'em against the *Picts* ; for when the *Saxons* found they were strong enough to repel the *Picts*, they judg'd by Rules of Proportion they might perhaps be able to engage the *Britains*, and by this Means got this Island to themselves ; so the Jesuits call'd in to advise one Party, and finding they had a commanding Interest to quell the Faction, they made use of it to enslave both Parties.

Parsons all this while judg'd it mainly his Interest not to remove from *Rome*. *Card. Alan* was now grown into Years, and subject to several ill Habits contracted by the Fatigue of Study. Many thought *Parsons* wou'd step into his Place both as Cardinal, and Manager of the Affairs of the *English* Colleges. In the first he was disappointed, as to the other he obtain'd his Ends so far, that he had the Thing without the Name, and found a Way to govern all the Clergy by the Proxy of his Creatures. As for *Dr. Barrett*, he was in a manner unknown at *Rome*, nor was he endowed with a proper Genius, to undertake matters of such high Concern, where Mens Humours were to be compar'd and managed : But *Parsons* had proper Talents that Way. He was subtle, powerful, indefatigable, and designing ; He left no Stone unmoved to bring the Clergy under his Girdle. The *Roman* College was already enslav'd, and soon after upon *Dr. Barret's* Decease, *Dr. Worthington*, a known Creature to the Jesuits, is made President of *Doway* College. This *Worthington* entirely changeth the Oeconomy of the House, he discards all the Masters that were constantly Clergymen : He obligeth the Scholars to hear
all

all their Lessons at the *Walloon* Jesuits. Nay, as both Learning and Conscience had forsaken the Clergy all on a sudden, an *English* Jesuit was retain'd to hear the Scholars Confessions. This was certainly an unknown Mortification to the Clergy, who a little before had so eminently appear'd both in this and other Universities in all the Stations of Learning. But the Jesuits Name and Authority began now to be surprizingly great; and Dr. *Worthington's* Power was absolute in the Management of the College. And, as I suppose, either the Alteration was not displeasing to the *Pope*, the Jesuits Credit running so high. Or as 'tis rather to be believ'd, he never receiv'd a true Information how things were managed in his College with such notorious Injustice, and Disrespect to all the Clergy. But let us return now into *England*, and observe the Growth of Father *Parsons's* Nursery.

Whilst things were in this Posture, several Jesuits penetrated into *Scotland*, and as they themselves gave out with private Recommendations from his Majesty of *Spain* to the King of that Nation. The chief Part of this Visit was to sollicite that Prince in favour of the Papists, when he shou'd be placed upon the Throne of *England*. King *James* often admitted 'em into his Presence, tho' with all the Privacy imaginable, and caress'd 'em with uncommon Tokens of Friendship. I am not willing to think the Jesuits refine their Politicks upon this Occasion, in boasting of the Princely Favours they never had any Share in, because 'tis certain from very authentic Records, besides theirs, that King *James* did not only give Encouragement to the Jesuits, that Liberty of Conscience should be establish'd in *England* in Favour of the Papists; but that it was represented both to the *Pope*, and King of *Spain*, as if his Design was to join Communion with 'em himself. This was whisper'd amongst many Persons of Note in *England*,
especi-

especially in those Families where the Jesuits durst
 speak their Minds with Freedom. So that when
 King *James* came to take Possession of the Crown
 of *England*, many of these Papists who were let in-
 to the Secret, appear'd every where with a strange
 Air of Confidence, in relation to what that Prince
 would do for their Interest. But when they under-
 stood all their Measures were broken, when they
 found the Jesuits Politicks dropt short, when they
 heard King *James* was issuing out Orders to appre-
 hend Popish Priests, instead of himself becoming a
 Prosolite; This killing Disappointment put a Club
 of their Desperadoes upon that bloody Design, which
 we commemorate every 5th Day of *November*. In-
 deed the Records I view'd, do not altogether give
 the same Account of that Plot which our Historians
 usually give; they make those Villains, who con-
 trived the blowing up of the Parliament House, to be
 solely answerable for that Fact, as they alone were
 acquainted with it. Whereas those Gentlemen who
 were to rise in Arms in the Country, were not
 privy to the Particulars of that bloody Design, but
 only were to be in Readiness to take up Arms upon
 a Signal to be given above. I know there are some
 who yet go further, and make the placing of Barrels
 of Powder under the Parliament House, as a sham
 Plot of *Cecil's* to find out a real one, which was de-
 sign'd by many of the Popish Gentry. For, say
 they, *Cecil* and some of the late Queen's Politicians,
 finding that King *James* had a greater Respect for
 the Papists, than what they thought was proper,
 and knowing at the same time that the Papists were
 highly incensed against the King, for not comply-
 ing with the Promises he made 'em when King of
Scotland. Whilst they were really engaged in a De-
 sign to rise up against him, *Cecil* claps another Plot
 upon theirs, as if they also had contriv'd to blow up
 the Parliament House. And thus by aggravating
 Mat-

Matters, and casting an odious Contrivance upon the Papists, he fixt the King in his Principles, and created in him an Aversion to Popery. But this Dream could never gain Credit with Men of Judgment. However, I before have made my self a Promise not to pry into Matters in the Nature of a Critick, but only barely relate 'em as I find 'em recorded. Indeed I am obliged to do Justice to the Clergy upon Account of this Plot, I don't find that any of that Body were either accused, or suspected to have had any Knowledge of it, much less a Hand in it. They were at that time busy in Matters of another Nature; how to establish a regular Government amongst themselves, and throw down those Encroachments which the Jesuits had made upon their Liberties, both in *England*, and in their Colleges.

There was at this time (as there always had been since the Beginning of Queen *Elizabeth's* Reign) a kind of Anarchy amongst the Papists, in regard of Church Government; they had neither Bishops, nor any other dignified Ecclesiastick to preside over them. Every Priest was Independent; and if any thing of Dispute happen'd amongst 'em, it was composed by the graver Brethren, whose Opinion took place through a Motive of Respect, not Authority. But if any one claim'd an Authority, it was the President of *Doway* College, who might pretend to act under the *Pope*. Before the Jesuits came into *England*, the Inconveniencies of this Anarchy were not so perceptible, for the Clergy agreed rather by Chance than Rule; but afterwards the Jesuits drawing several Clergy to their Party, it was time to look out whose Business and Province it was to keep People within the Limits of their Duty. Indeed the Clergy often discoursed upon the true Expedient, and in Process of time made some Attempts to put it in Execution, which was to get a Bishop estab-

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blish'd amongst 'em, according to the Discipline of
 the Universal Church, unto whom they might have
 Recourse to end those Debates which happen'd a-
 mongst 'em. These Attempts, I say, were after-
 wards often made by 'em, but without Success,
 several Reasons being alledg'd, why it was not pro-
 per to admit a Bishop amongst the *English* Papists.
 In the first place the *Pope* was made to believe that
 the Government of *England* would so highly resent
 it, that it would go near to raise a very violent Per-
 secution against the Papists. Again, the *Pope* him-
 self was not inclinable to send any one into *England*
 with the Character of a Bishop, unless he were to
 be in the Nature of a Delegate, or Agent, to be re-
 call'd at Pleasure, with a Power of acting not as Or-
 dinaries do in their Diocess according to the Canons
 of the Church, but according to the Power given
 him in his Bulls or Commiffion. For 'tis the Policy
 of the Court of *Rome* to keep the Staff in their own
 Hands. Now an Ordinary's Power is not revoka-
 ble but in case of a Canonical Fault, and a Legal
 Conviction. And this kind of Power would have
 made the Clergy too independent. But what most-
 ly obstructed the carrying on of this Affair, was the
 Jesuits own Domestic Politicks; for whilst the Cler-
 gy remain'd without a dignified Superiour, it was
 easier for the Jesuits to drive on their Designs in Op-
 position to a Body, either disunited amongst them-
 selves, or at least without a Head to direct 'em.
 However, at length something was concluded on
 at *Rome* in this Affair; and the Clergy were deli-
 ver'd from their State of Anarchy by a Superior
 top'd upon 'em, who neither was a Bishop, nor a
 Jesuit, and yet he was equal to them both. He was
 only a Priest by his Order, yet a Bishop by his Ju-
 risdiction, and a Jesuit by his Principles. His Ti-
 tle was that of Arch-Priest; his Power extended o-
 ver all *England*, and by his Means *Parsons* had cun-
 D ningly

ningly invented a way to govern all the Clergy by Proxy. The manner of obtaining this Superior was as extraordinary, as it was unusual to have a National Church govern'd by an undignified Church-man. The antient Clergy were not acquainted with the Design. The Subscriptions of a few young Priests over-aw'd by the Jesuits were sent to *Rome*, to signify the Want they were in of a Superior, and that such a one would be most suitable to their Circumstances. Accordingly a Bull of Installment was privately directed to one Mr. *Blackwell*, to take the Quality of Arch-Priest upon him. And thus it was, that the Jesuits obtain'd their Ends in procuring a Government of their own modelling, and a Creature of their own at the Head of it.

When the antient Clergy-men were inform'd of these Proceedings, they could not believe the Pope would consent to erect such an unheard of Scheme of Church-Government. They meet, and enter into a Consultation: The Conclusion whereof was, that two or three of their discreetest Brethren should forthwith be dispatch'd to *Rome*, to take a full Account of Matters at the Fountain Head, and renew again their often repeated Instances for a Bishop. In the mean time, Mr. *Blackwell* publisheth his Power amongst his Brethren, and threatens such as refused to obey him with the Censures of the Church. The greatest Part of the Clergy being Strangers to the Affair (for it was all transacted in the Dark) they desired Forbearance, till they were fully inform'd by their Agents from *Rome* how things went; what kind of Authority they were to submit to; and whether no Fraud was used in obtaining of it. But the Arch-Priest grew impatient, and, as it was reported, actually suspended several of his Brethren for not immediately submitting to his Power; some lamented their Condition, others blam'd 'em; nay, a certain Jesuit (as if the Contest had been with the

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Society, as indeed it was with their Creatures) was so audacious as to publish a Libel, wherein he main-
tain'd the non-complying Clergy were Schismatics. This Calumny quickly took Fire, and was in an Instant spread over *England*. It met with its desir'd Effects; for by it many of the Clergy were render'd incapable to perform their Ministry, and deny'd Entrance into several Popish Families as Enemies to the Church. A great deal was alledged by the Clergy, to wipe off the Aspersions; and at length the Case was drawn up and stated, and sent by an Agent to *Paris*, where that University declar'd the Clergy were not only free from Schism, but had acted prudently in not allowing of such clandestine Proceedings, and refusing the Arch-Priests Power till their Managers return'd from *Rome*.

When the time drew near that the Agents at *Rome* were to send an Account of the Business they went about; News came that they were clapt up into Prison by the *Pope*, for that he understood by Letters that got to *Rome* before 'em, that they were turbulent Fellows, and Incendiaries. 'Tis an easy Matter to guess who were the Authors of this wicked Stratagem; for without doubt, those who had a main Hand in contriving this new kind of Church-Government, would not be remiss in removing every thing that tended towards the demolishing of it. It was a considerable time before these Agents could find out a Means of having the *Pope* inform'd of the true Occasion of their undertaking so long and so tedious a Journey, which at length, one of 'em (who was a Dr. of *Sorbon*) did by the Mediation of the *French* Ambassador; they were releas'd. The *Pope* satisfies 'em, that for the present, he had really constituted such an Arch-Priest over 'em. This they immediately signified to their Brethren in *England*. His Power is universally own'd, and all things are at quiet. I could not here but observe the

Turn which Providence gives to the Occurrences of Man's Life. It was not many Years after, that one of these pretended Incendiaries was really made a Bishop, and Superior of *England*, whilst the Pope thought it fitting to banish Father *Parsons* from Rome as a turbulent Fellow. And by this Removal the Clergy were rid of an indefatigable Adversary; for as he had very much the Pope's Ear in relation to the Affairs of *England*, so it was impossible any Undertaking could succeed in Favour of the Clergy, as long as *Parsons* was at the Pope's Elbow.

The Arch-Priest now lived in a quiet Possession of his new Dignity. The Jesuits were very complaisant to him upon all Occasions; and when an Opportunity offer'd it self, fail'd not to wound the Clergy through his sides, and make use of him as a Tool to bring their little Plots about. I cannot omit a singular Instance of this Nature, which tho' it be a long Narration, as I both heard it, and read it, yet I will give it in as few Words as I can. It was thought fitting by the Government to remove all the Popish Priests from the Prisons, in and about *London*, to some more remote Place, because their Example and Perswasion made many in the City adhere with more Obstinacy to their Popish Tenets; so that above thirty of 'em were remov'd to the Castle of *Ipswich*, where they remain'd Prisoners a long time. During their Abode there, they liv'd in common, something in Imitation of a College Life, and were furnish'd with Necessaries by publick Collections amongst the Popish Layety. Now it happen'd that a Jesuit came to be a Fellow-Prisoner amongst 'em: He had not been there long, but the young Man began to blame several things in the Management of that imprison'd Community, in particular he insisted that a due Regularity was not observed as to keeping of Hours, Eating, Drinking, &c. At first it was not suspected there was any

any Design in these Murmurings he made against the Discipline of the Prison; they took either for a flight of his Zeal, or rather for an irreparable Property of all those who are Members of an insulting Society of Men. However, his uneasie Temper infected the greater Number of the Prisoners, especially those who had before been accustomed to submit to the Jesuits Yoke. Complaints were sent to Superiors, that great Irregularities were committed in the Prison. That there ought to be a Reformation. That a Reformation was proposed, but opposed by several of the antient Clergy. The Jesuits exclaim'd loudly against them, for not submitting. In fine, it was resolv'd, if they would not yield to what new Regulations were to be made, they should be cut short in their Allowance, and starved to a Compliance. This is what the Jesuits chiefly drove at: They had a double Design, first to top a Superior upon them in their Prison, who was either to be a Jesuit, or a Creature of theirs: In the next place, they had a Mind to be fingering the large Collections which were made for the Prisoners, for this was a secure Way to bring 'em under. This Design partly took Effect; for a Schism was rais'd in the Prison, and the two Factions parted both as to Bed, and Board. A general Confusion ensued upon it, both as to Conversation, Distributions, and all other Matters, in which they before lived in a perfect Harmony. The Jesuits Party loaded the other with all sorts of Calumnies, kept 'em short in their Allowances, and without Respect to their Years and Merits, omitted nothing that might give them Mortification. But soon after an Order came from Court, to banish all these Prisoners into *France*, which put an End to all their Contests. I mention this Engagement not as a thing worth taking much Notice of, only to let the World see how industrious some Persons are to enlarge their Power and Interest, and by

by what subtle means they went about to gain the Ascendant over their Neighbours, since they would not let them quietly enjoy the Freedom of their Chains.

And indeed things were in no likelihood of being better manag'd upon the Clergy's Account; as long as a Creature of the Jesuits sat at the Helm in *England*. A Jesuit actually possess'd the *Roman College* and *Doway* had a President, who was pliable to all their Designs. It was very much apprehended, by the more discerning part of the Clergy, that as *Dr. Worthington* had already, in a great measure, given up his College to the Jesuits, so his Intention was fully to compleat that Work, when he could meet with a fit Opportunity. It was therefore high time for those to look about 'em who were concern'd, and wisely prevent an Evil, which if it happen'd, would certainly bring the Clergy into the utmost Contempt. A means, therefore, was found at length, to oblige *Dr. Worthington* to surrender his Place to one *Dr. Kellison*, a Person of singular Learning and Resolution, and who, in a little time, set the College upon the old Footing. He withdrew the Scholars from the Jesuits Schools, and quickly call'd in Clergy-men capable to instruct Youth as formerly they had done.

Many vain Attempts had been made, as I hinted before, to induce the Court of *Rome* to allow a Bishop for the *English* Papists: The Necessity of granting such a Request was never yet fully press'd home. *Dr. Kellison* was a proper Person to undertake such a Work. By way of Introduction to this Matter he publisheth a Book concerning the *Hierarchy* of the Church, wherein he methodically explains and establisheth the Nature, Dignity and Necessity, of every Order, according to the Doctrine of the Church of *Rome*. Amongst other Things he urgeth the Necessity of Confirmation to perfect Christians in their Character. And from hence he infers the Necessity

efficacy of a Bishop to confer this Ceremony, or (as
 they call it) Sacrament; especially he presseth this
 Matter in regard of *England*, where daily Persecutions
 call for new Strength, which can only regularly be
 given by Confirmation. In a word, at length he
 calls upon the main Design, and demands, why the
 National Church of *England*, for these and many o-
 ther Reasons, does not enjoy that Happiness? This
 Book of Dr. Kellison's gave a general Alarm to all Re-
 ligious Orders, who thought themselves slighted in
 several Places in it. But the Jesuits, who are known
 to entertain a particular Liking to the Character of a
 Bishop, were not content with Murmurs, but pro-
 claim'd open War: They set Pen to Paper, and un-
 der several borrow'd Names, (their Cause not being
 very commendable) they fell upon the Doctor with
 Style so tart and biting, that it plainly discover'd
 they fought *pro Aris & focis*, when they attack'd Epi-
 scopal Power. Many Answers and Replies were
 sent abroad, both by the Doctor and his Adversaries;
 till at length the Saint Omers Grammarians out-shot
 themselves in their Theology; and first drew the
 Censure of *Sorbon*, and afterwards that of all the Bi-
 shops of *France* upon them.

Those Disputes could not be carried so as to en-
 gage all *France* in the Quarrel, but the Rumour of
 them must in a little time pass over the *Alps*. The
 Court of *Rome* came to the Knowledge of this Affair,
 and whatever Opinion the Jesuits may have of the
 Success of their Scriblers, the Pope thought fitting
 to acquiesce in the Doctrine and Reasons given by
 Dr. Kellison. For not long after a Bull was directed
 to Mr. Bishop, Doctor of *Sorbon*, with the Power of a
 Delegate, and Title of the Superior of the *English*
 Missioners. He was consecrated out of hand; but
 Death taking him off a few Months after, he was
 prevented from executing the Power conferr'd upon
 him. Upon the News of his Death, a fresh Order
 came

came from the Pope, directed to Dr. *Richard Smith* an able Writer of Controversy, who was consecrated Bishop, and invested with the Power and Dignities of his Predecessor, and the Title was that of Bishop of *Chalcedon*. And now an End was put to the Power and Character of the Arch-priest, a Government unknown in the Church, and only put up to serve the Jesuits Ends upon the Clergy. The Bishop of *Chalcedon* had a long time been an Eye-sore to many of the Regulars; and now he was invested with an Authority which might, perhaps, not without Reason heighten their Jealousy. The *Benedictine* Monks were the Persons who particularly distinguish'd themselves in opposing him. It would be an endless Work to recount the Books, Contests, and various Reflections which fill'd *England*, *France* and *Flanders*, upon account of the Power this Bishop claim'd over the Regulars, which I do purposely pass over in Silence because 'tis a very intricate Controversy, and not way diverting. All I shall say is, that he came into *England*, and publish'd his Power: The Regulars disputed it. He was not obey'd, and either excluded or coldly entertain'd in all Families govern'd by Regulars. In conclusion, he could not perform his Ministry, he was so hunted by Alarms of Informers, so that at length he was obliged to retire out of *England*, and die, as it were banish'd by his own Flock.

I must now turn towards the Court of *England*, and observe with what Eye King *James* look'd upon the Papists, after the Discovery of the horrid Powder Plot: Besides punishing those who were known to have an immediate Hand in it, I don't find his Resentments extended to the Body of Papists in general; for he is said to have declar'd his Opinion, that he look'd upon it only as the rash Attempt of a few. However, he thought it would not be amiss to make an Experiment of the Loyalty of the whole by a new invented Oath, (call'd the Oath of Allegiance), which

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should oblige them to be true to their Prince, without breaking in upon the Tenets of their Religion. Some ambiguous Terms in this Oath set all the Papists at variance; some were for taking it, others against it: Some maintain'd it was only a bare Protestation of Allegiance; others were as stiff as if it were interwoven with the Branches of Religion. *Blackwell*, the Arch-priest, in this Point forsook his old Masters, the Jesuits, and wrote in Defence of it. *Bellarmin* thought it worth his while to chastise him for it, in a Book upon that Subject. *Widdrington*, a Benedictine Monk, published a Master-piece in Defence of the Oath. The Jesuits, to a Man, refus'd it. The Generality of the Clergy were for it. The Pope is advis'd with. He puts forth several Bulls to prohibit it; but they were neglected by many, in the same manner as those had lately been which absolv'd the *English* from their Allegiance to Queen *Elizabeth*. This Contest had no further Effect than to discover there were in the Nation two sorts of Persons, who made profession of the *Romish* Religion; the one properly Papists, the other Catholics; the one of the Court of *Rome*, the other of the Church of *Rome*; the one Loyal by Principle, the other not.

Whilst the Bishop of *Chalcedon* was in *England*, he look'd upon himself as qualified by his Bulls with an ordinary Power; tho' this was denied him by the Regulars, who hereupon refus'd to obey him. However, according to that Power which he supposed himself to be Master of, he erected a Chapter of a set Number of his Clergy, who, with their Dean, acted under him whilst he was alive, and kept up the Power of Governing all the Clergy after his Decease. Great Disputes have been rais'd, at several times, about the Nature and Authority of this Chapter, some looking upon it as only the Phantom of a Chapter, not being erected by an Ordinary, but only by a Delegate. Others defend it. That the Chapter

exercised a lawful and not an assum'd Power over the Clergy, I look'd upon as a thing not to be disputed ; for besides a tacit Consent in not opposing or exclaiming against their Decrees, the Pope has sometimes remitted particular Persons to the Decisions of the Chapter : Yet at the same time it cannot be said, that the Chapter has its Authority from the Bishop of *Chalcedon*, but immediately from the Pope, who thought it a canonical and very convenient Method of governing the Clergy in the absence of a Bishop. This Chapter has continued exercising a supreme Power from the Death of the Bishop of *Chalcedon* till the four Bishops were consecrated in King *James* the second's Reign ; for then their Power either was extinct, or lay dormant ; the latter Expression is better digested by those of the Chapter, who still take care to keep up their Number of Members, with a Design to re-assume their antient Power in case the Nation is ever unprovided with Bishops.

Dr. *Kellison's* Death was an unknown Loss to *Doway-College* ; he had not only rescued it from the Jaws of Ruin ; but render'd it famous by several personal Performances in the way of Learning. He was succeeded by Dr. *Hyde*, who enjoy'd not his Place long, but made way for Mr. *Muskett*, who likewise had but a short Reign. The next to him was Dr. *Leyburn*, Uncle to the Bishop of that Name. He gave great Disturbance both to the College and all his Brethren in *England*. The Occasion originally was suppos'd to be this ; as he was President of the Mother College, and again Vicar-General to the late Bishop of *Chalcedon*, he thought these two Stations qualified him to act almost with an arbitrary Power in the Affairs of the Clergy. Before the Arch Priest's Power was erected, the President of *Doway-College* was in a manner the only one who could be called a Superior : And now that there was neither Bishops nor Arch priest, Dr. *Leyburn* thought by his being left with

with the Title of Vicar-General, his Power was greater than any Presidents had been before. As for the Chapter, tho' Dr. *Leyburn* did acknowledge it in the main, yet because many new Chapter-men were chosen without his Consent or Advice, he did not look upon it as the lawful Chapter of *England*: But what was another Occasion to put Dr. *Leyburn* out of temper, was some personal Affronts he had received from one Mr. *White*, or *Blackloe*, (a Person known to several Nations for his bright Parts) who was a leading Man in the Chapter: This *White* had publish'd a great many small Tracts upon several curious Subjects, which appear'd not very orthodox to the Censurers of the *Roman* Church. Dr. *Leyburn* did not let this fair Opportunity slip; first he procures several of Mr. *White's* Tenets to be examin'd and censur'd by the University of *Doway*. This was a leading Card to have all his Writings afterwards condemn'd at *Rome*. Now by this Means, Dr. *Leyburn* thought he could bring the pretended Chapter (as he calls 'em) into Disgrace, by exposing one of their Leaders, as a notorious Spreader of false and exorick Opinions. Nay he sticks not to represent 'em all as Abettors of the said Opinions. Hence the Name of *Blackloists* to this Day remains amongst many of the ancient Clergy, who were acquainted with, and had a personal Esteem for, Mr. *White*; and were Admirers of his surprizing Talents.

But Dr. *Leyburn* found at length that he was out in his Reckoning: for he was not only oppos'd by some of the Chapter, but by all the Clergy in general: They were something apprehensive, lest that to extricate himself from the many Difficulties he was entangled in, he should prove another Dr. *Worthington*, and call in the Jesuits to assist him in the Administration of the College; for several eminent Men had forsaken the House upon his Account. It was therefore thought proper to inform the Court of *Rome*

how things had been carried on. The Conclusion was, that he was discharg'd from his Trust. Yet the Clergy, to shew there was nothing of personal Resentment in this Alteration, petition'd that Mr. *Leyburn*, his Nephew, afterwards Bishop, might be his Successor ; which accordingly was agreed unto by the *Pope*, to the general Satisfaction of all the Clergy.

This Removal of Dr. *Leyburn* gave Peace to the *English* College, and in general to all the Clergy, the late Animosities being both banish'd and forgotten. Mr. *Leyburn* govern'd the College with a singular Prudence and Satisfaction, till the Honourable Mr. *Howard*, Brother to the Duke of *Norfolk*, was call'd to *Rome*, and honour'd with a Cardinal's Cap. His Eminency's Request could not be denied when he petition'd to have Mr. *Leyburn* for his Secretary ; for as he was a Person of singular Temper, and Experience in Affairs, he was thought very proper for that Employment. Upon Mr. *Leyburn*'s going to *Rome*, Mr. *Gage*, a Doctor of *Sorbon*, one of an uncommon Character, both as to Learning and the Affability of his Temper, was made choice of with a general Applause to succeed him.

Not long after this the breaking out of *Oates*'s Plot in *England*, renew'd the old Contest between the Clergy and Jesuits, concerning the Oath of Allegiance. The Government thought fitting to make a general Tender of it in the same manner it was made in the Reign of King *James* the First. The Jesuits exclaim'd bitterly against it. Most of the Clergy follow the Steps of their Fore-fathers, in the Reign of King *James*. The Laity on both sides follow the Notions infused by their Guides. The Jesuits, in an Assembly at *Gant*, agree to deny Communion to all who take the Oath. The Clergy, for the Satisfaction of the Laity, consult the learned Body of *Sorbon*. They answer to their Satisfaction, that the

the Oath was a meer Protestation of Civil Allegiance, and nothing but what was permitted in the Church of *France*. This quieted their Consciences, but silenc'd not the Clamours of the contrary Party, who, upon such Accessions, have little Regard to what is taught in *France*, tho' one would take it to be a hard Cast to have the Papists in *England* excommunicated for what the Pope tolerates in *France*.

The Oath of Allegiance did, indeed, create some Trouble to the Papists in general; but there was sometime before this another Oath proposed to the Clergy, which proved very vexatious to all the Regulars, but to the *Jesuits* in particular. The Thing was this. The Clergy found by many Years Experience, that after they had been at the Charge of breeding up very able Men, Means were found to seduce 'em from their Body, and incorporate themselves in some religious Order, especially the *Jesuits* had several times decoy'd Persons of very eminent Learning. This was judg'd a Hardship upon several Accounts. First, because it was an Injustice to those who had been at the Charge and Trouble of giving 'em their Education. Again, they often carried away their Substance to the *Jesuits*, which should in Justice have been bestow'd among their Brethren. In fine, it was an infallible Way of bringing the Clergy into Contempt, by robbing 'em of their brightest Men. These, with many other Inconveniences, induc'd the Pope to issue out a General Order, that all the Members of his Colleges should take an Oath never to make Religious Vows without his Holiness's express Licence. This was a deadly Stroke given to the Society, whose ablest Men were constantly borrowed from the Clergy. If the Pope were but truly inform'd what Murmurings, and Railings have constantly been ever since utter'd amongst the *Jesuits*, against that Decree of *Rome*; I question whether they would not go near to forfeit the Character of such

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extraordinary submissive Children; for never do they hear that Oath mention'd, but 'tis with the irksome Circumstances of the greatest Discontent, and even Rage, to be depriv'd of such an Opportunity of aggrandizing themselves both with Riches and Learning. On the other hand the Clergy never cease to applaud his Holiness's Discretion, in taking such a Method to secure both their Money and Credit.

I cannot omit to mention in this Place an Instance which plainly discovers that 'tis not the Love of Popery, but the Love of Property which puts the Jesuits upon most of their Politick Enterprizes. The Thing I am about to speak of is, neither foreign to the Time nor Subject I am about. 'Tis surmiz'd, that as King *Charles II.* died a Papist, so he was inclinable to it many Years before; and had he not been afraid of bringing the Parliament about his Ears, he was willing to consent to any thing in Favour of it. His Temper was not unknown to the Papists; a Design was several Years ago to procure a Toleration for 'em. The King had a Privy Council fit for the Purpose, and he was not out of Hopes to meet a Parliament as pliable, if Money could be commanded from a Neighbouring Prince, as the Jesuits had promised him; but when these good Men understood that it was a Clause to be inserted in the Act of Toleration, that no Jesuit should be suffer'd to live in *England*; there was no Money to be had; the Lords who were to bring it about were desir'd to let it drop. The King was fool'd, and the general Interest of Popery sacrific'd to the private Interest of the Jesuits. Let not therefore the Clergy wonder to find themselves so often opposed by the Jesuits, since for their own Ends they have deserted the general Cause of their own Church.

About this time happen'd the Death of Dr. *Gage*, very much lamented by all the Clergy, especially by *Doway* College, which he had govern'd to the great

great Content of all who had their Education under him. He was succeeded by Dr. *James Smith*, who was afterwards a Bishop. Upon his Removal, Dr. *Paffon* was named to be his Successor, and he was President at my time of being at *Doway*.

But now we are coming to the time when the Papists might have made themselves very easy, if they had not driven on their Chariot too fast. The Crown and Sceptre were devolved to *James II.* by his Brother's Death. He was a zealous Papist, and upon this Account his Subjects of that Perswasion might with great Reason expect singular Favours from him. I shall not touch upon the Mis-managements of his Reign. The Particulars are very well known to any one, tho' of a moderate Age. I will only in a few Words mention how Affairs were then carried on by the Clergy, and *Doway* College. Both they and the Regulars muster'd up all the able Men they could to countenance their rising Cause. The Layety were very free of their Money in erecting little Chapels in several Parts of the Kingdom. Four Bishops, *Leyburn*, *Giffard*, *Ellis* and *Smith*, by Orders from the Pope, were immediately consecrated, and *England* divided into four Districts, in the Nature of Diocesses, in which every one respectively presided. The four Bishops had the Bishop of *Chalcedon's* Fate still fresh in their Memory, and how signal an Overthrow he had met with in his Contest with the Regulars. Now was the time to prevent the like Disaster, which they effectually did, by having the Nature of their Power more distinctly specified. The Regulars gave no great Disturbance upon this Head, besides some clandestine Murmurs amongst their own Parties: Here indeed they spoke their Minds freely, and made their Subjection to the Bishops, a Business of Complaisance for Peace sake, not an Effect of Duty, or Obligation. It was impossible to prevent their private Cabals; but in public

lick nothing was attempted during the time King *James* was upon the Throne. For tho' this Prince was unfortunately bigotted to the Jesuits (which the whole Body of Papists have since repented, and in which he himself grew more moderate before his Death) yet he had that Respect for the Hierarchy of the Church, and so just a Notion of the Authority which Bishops ought to have, that under his Eye nothing durst be attempted in Prejudice to 'em. But no sooner did the late Revolution happen, and King *James* retire into *France*, but the Regulars began to fish in troubled Waters, and appear'd very publick in expressing their Dislike, and even down-right Questioning, whether the Bishops Power did extend any further than the Clergy. Indeed the Clergy upon this Occasion play'd the Politicians more than what formerly they had done, who were accusom'd to have abundance more of the Dove than the Serpent. They kept their Resentment to themselves; but dispatch'd an Agent privately to *Rome*, to inform the Court how things went, and what Objections were lately rais'd to lessen the Authority of the Bishops. Great Opposition was made by the Benedictine Monks, in Favour of their antient Independency; and their Agent at *Rome* was indefatigable in making an Interest for his Brethren; and if any thing ruin'd his Cause, besides the Justice of the contrary Party, it was this Agent's Boldness, in pretending to direct, and not to be directed by the subtle *Italians*. The Jesuits said little; they were cautious, and fought in the Rear: For in case the *Benedictines* were baffled, they could have nothing to do, but retire in Order, and compound. The Conclusion of this Business was, that the Bishops had not only their Power ratified, but explain'd to the greatest Nicety, so as to exclude all Pretensions to Exemptions granted to any of the regular Orders, and namely, the Jesuits were specified to be Subjects to the Bishops. And now

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now the Regulars have no other Hopes left, that they
ever shall shake off the Bishops Power, unless they can
make such Interest at *Rome*, that none of that Cha-
racter shall be sent to supply their Places after their
Decease.

I have often wonder'd, that the Jesuits, who are
so dexterous in suiting Calumny both as to Time,
Place, and Persons, could never calculate 'em so
as to bring *Doway* College in either for maintaining,
or countenancing the notorious Heresy of *Jansen-
ism*. The *English* Clergy liv'd in the midst of these
Disputes. The System of their Theology, as to
what touch'd upon Grace, was contrary to the Je-
suits Schools. And as I may suppose good Will was
not wanting to have found a Flaw if there had been
one. But it seems the College was always upon its
guard upon this Account; and tho' some particular
Persons might in their Discourse give an extrava-
gant Loose upon the Head of *Jansenism*; yet the
Doctrine of the College was always esteem'd nicely
Orthodox in the Sense of the *Romish* Church: But
upon Enquiry, I found that the Jesuits had of late
brought the College highly into Suspicion, even in
relation to *Jansenism*, which was an unexpected
Surprize to every Body. When I came to *Doway*,
the Business was fresh, and the Informations given,
but not made out. The Account I had of it was
this, Some Masters of the *English* College had for
several Years desperately gali'd the Jesuits and some
Friends of theirs, in publick Disputations, and ridi-
cul'd their Tenets with a great deal of Smartness,
and Eloquence. This was very provoking, and
highly resented by the other Party. And such kind
of Affronts are not easily forgiven, where Mens
Parts and Opinions are laid open to the World with
such disobliging Circumstances. Hence I take it
they studied to retaliate when a fit Occasion offer'd
it self, which proved to be not long after. A young

turbulent Fellow was dismiss'd from the College without his Orders of Priesthood: he studies Revenge and carries his Resentment to that height, as to accuse the College of *Jansenism*, especially some particular Persons are named, whose publick Lectures he pretends to produce to justify his Accusation. This Informer in the first Place made his Application to the Jesuits (who are easy of Access to all disgusted Clergy-men) to whom he gave a long Account of what kind of Principles he had been taught and were taught to others in the College. The Jesuits kindly embrace, and caress the Youth, procure him his Orders of Priesthood, and afterwards a convenient Station to live in. It was not long before this Accusation against the College was sent to *Rome*, but so privately, with such an Air of Truth, and by Persons of such supposed Credit and Reputation, that the College was upon the Point of being condemn'd, and ruin'd, before they either knew what their Fault was, or who their Accusers. Nay, their Enemies were so secure of Success in this Affair, that a Jesuit was half way upon the Road out of the North of *England*, expecting daily a Summons from *Rome*, to turn out Dr. *Paston*, and seize upon the College. A certain Cardinal, a Friend to the Clergy, gave 'em notice what a Blow was coming. An Agent is sent to *Rome*, Proceedings are stop'd, a Visit is order'd to be made in the College to examine into the Particulars of this Accusation, but with such extraordinary Circumstances of Partiality, that the very Person, who had many Years declar'd himself an Enemy to the College, was to be the chief Visitor. Upon this an Appeal was laid before the Pope's Nuntio at *Brussels*, that an Alteration might be made in the Visitors, since one of 'em was both Judge and Accuser, which must certainly be a Practice not to be allowed of amongst those who design fair things. In this Posture I found the Affairs

of the College, when our Army enter'd the Town. They were doubtful of the Success, but hoped the Nuntio would be so just, as to allow 'em impartial Inspectors into their Concerns.

Since I came into *England*, I am inform'd the Nuntio granted 'em the just Request of having impartial Visitors, and that the Visit was made to the Edification of the Persons employ'd in it, to the Pope's great Content, to the Credit of the College, and the eternal Shame and Confusion of all their Enemies, both publick and private. Now it seems this Accusation against *Doway-College* was only a Prelude to the main Game, had it succeeded, Things of a higher Nature in Agitation; for 'tis certain a general Accusation of *Jansenism* was laid both against the Bishops and all the Clergy in general, and this by more than there are commonly suspected. 'Tis true the Affair drop'd; and 'tis now denied by Persons, though the Particulars are upon Record, and original Letters to be produc'd. The Clergy in *England* were indeed highly provok'd at the first News of 'this desperate Accusation; but knowing themselves innocent, and the Design of their Enemies proving abortive, they contented themselves with sending up to *Rome* a sincere Account how they stood affected in regard of *Jansenism*. The Address was highly satisfactory to the Pope, who orders a Cardinal to return an Answer, wherein are great Expressions of Content for their having clear'd themselves, and over-coming the wicked Endeavours of those who studied their Ruin. And now the Clergy are at quiet, after so many Attempts to disturb their Peace; but still methinks it behoves them to stand upon their Guard; because their Adversaries are restless and indefatigable. They only wait to see the two remaining Bishops expire, and then they certainly will be ready to play the old Game over again. For I am inform'd there is no Likelihood of having the Places of the two deceased Bishops

Bishops supplied. Several Persons have been mention'd in order to that end ; but either they were unqualified or unwilling, or at least Care was taken to give such a Character of 'em at *Rome*, that the Pope refus'd 'em. The useful Calumny of *Jansenism* stands their Enemies in good stead upon such like Occasions, and obstructs all.

It is happy for us that those Contests are so frequent amongst the Popish Teachers, otherwise their Attempts upon the Church of *England* would be much more formidable. Let us take Warning at their Divisions, and not go on to worry each other with the frivolous Notions of High Church, and Low, till the common Enemy gains Ground, and conquers us by our Divisions.

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